

THE SWORD OF THE LORD

And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

EDITED BY JOHN R. RICE

Office 512 West Franklin Street, Wheaton, Illinois

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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What Will It Be?

"Looking for that blessed hope." — Titus 2:13

"I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself." — John 14:2, 3

What will it be to hear the voice of Jesus
Calling His own to share His bliss above?
Called from the desert, from its cares and sorrows,
Into the region of eternal love.

What will it be to see His face once marred,
Now shining bright with glory, oh, so fair;
To see the look of love that greets His loved ones,
Welcomed by Him, to share His fulness there?

What will it be? — oh, blessed, glorious portion;
Hasten, O Lord, Thy coming. Come, Lord, come!
Thy love, Thy bliss, Thy glory, Lord, attract me
To Thee, to scenes of joy, my hope, my home.

— E. Middleton

Difference Between Jamie and Jock

By J. C. PEARSON

Jamie A. and Jock B. were born in Scotland. They came to America with their parents when mere lads, but grew to manhood in different localities. Jamie was a laborer working in a grain elevator. He was converted while young and became an earnest Christian and personal worker. He had what might be called a "sanctified pocket," that is, a pocket set apart for the one purpose of containing gospel tracts. These he often gave to farmers and others who came to the elevator to sell or buy grain and feed. Whenever opportunity afforded, he always had a good word for his Master, the Lord Jesus.

Jock was prosperous and soon acquired a sufficiency of this world's goods. He then retired from active business life to live in the town where Jamie lived and worked. Not wishing to be idle, Jock kept some flocks of fine poultry. This required that he call at the elevator frequently for feed. There he became acquainted with his fellow countryman; and, because few Scotch folk were in the locality, a warm friendship developed. They had frequent talks, in which Jamie gave expression to his "full assurance of faith" (Heb. 10:22).

One day Jock said to Jamie, "I have been taking note of your talk much of late. You seem to have entire confidence when speaking of the future life. I cannot do it. There seems to be a vast difference between us which I cannot understand."

"I have noticed that — unlike others — you never mention your good works, your feelings, or your religion as the basis of your confidence, but you always quote a Scripture as the reason for your assurance. As you know, I have all this world's goods that my heart can desire, yet I would gladly give it all if I could face the future as you do. I wish you would bring your Bible to my home tonight and show me, if you can, what is the difference between us, and how I can have that difference removed."

Jamie replied, "Sorry, Jock, but I have an appointment this evening in the country. However, this is too important a matter to defer. God's Word says, 'Now is the accepted time, behold, now is the day of salvation' (II Cor. 6:2). Let us do this: take this paper and write down some references which

I will give you. While I am in the country tonight, read these Scriptures carefully. If there is a warning in them, take it as meant for yourself. If a precious promise, comply with the conditions laid down, and claim it as your own. Put yourself into each verse, and before you have finished pondering them, you may find yourself singing, 'Blessed Assurance, Jesus is mine.'

"Here are a few verses which mark the difference between you and me, and you will see that it

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In the Nation's Capital

BY THE EDITOR

I am in Washington, D. C., with the Non-Sectarian Tabernacle, at 6440 Piney Branch Road. Dr. John McNiell is the beloved pastor, who succeeded Dr. Clark J. Forcey, the founder. Dr. McNiell is the son of the famous Scottish evangelist, Duncan McNiell, now in heaven. He has been around the world four times, has been in every nation on the globe, has crossed the Atlantic twenty times. He has several doctor's degrees, is a remarkable pianist and organist. It is a joy to have fellowship with him and his family in their home. He is 39 years old, has been widely used as an evangelist.

Today we have had near twenty conversions, some strong men coming out boldly to claim the Lord. The big tabernacle was full, as it was last Sunday. Much conviction is evident, and I trust God will give us a blessed reaping this week, with many precious souls.

This is written Sunday night (now 11:20 p.m.) after preaching four times today, including sermons over two radios. Now I must get this copy to the down-town post office to get out if possible on the midnight air mail. I must not keep my audience in nearly ten thousand homes waiting. Please pray for me, dear friends in Christ, that I may win many more souls. May God fill me afresh with His Holy Spirit!

"Father, Into Thy Hands I Commend My Spirit" — Lk. 23:46

A SERMON ON THE 7TH SAYING OF OUR LORD ON THE CROSS

By EVANGELIST JOHN R. RICE

(On April 11, Friday preceding Easter, commonly called Good Friday, in Mel Trotter Rescue Mission, Grand Rapids, leading ministers from a number of denominations preached on the sayings of Christ on the cross, and this editor was asked to preach on the seventh and last saying, closing the three hours of service. It was a blessed service with a great crowd throughout the long service. The sermon was stenographically reported.)

My heart has been stirred as I heard these good messages today. I have been profoundly impressed of about three things. One thing is, I am pleased and my soul rejoices to find so many sound, good preachers who know the Word and whose hearts are fervent and who love the cross. Grand Rapids is certainly blessed in good preachers, godly, good men with tender hearts, with a Bible background and fervent souls. I have been greatly blessed by them.

The second thing is, I feel a good deal concerned about trying to follow these preachers. Perhaps all of us would be better preachers if we preached more of the time on the cross, however, and perhaps even I can preach on the cross

and in such a setting, and I have comfort in that.

And the third thing I thought about, as I heard these good men speaking, is that my heart goes out to them and I love them. I found nothing to criticize. I suppose there was nothing one could honestly criticize even if he were in a critical mood. Some way, I found none at all. We might differ on some things, but to me, everything else fades away, not anything else matters so much as we see Christ has died for our sins and they are paid for. I felt like taking every man who spoke in my arms and saying, "God bless you, brother. You fed my soul, and your Saviour is mine."

That leads me to say this, this would be the best time in the world, if there is anybody you don't love, to say to him, "Come on, let's get nearer the cross and we will be as one." If you have anything against anybody, say, "Lord, I forgive it." If anybody needs to forgive me, I hope they will. I want to be at peace today with every soul.

It was said a mother was dying. The husband said, "Is there anything I can do, mother?"

She said, "The only thing you could do to make me happier is to bring back our boy, but you drove him from home because he was a drunkard and profane and had broken our hearts and disgraced us and you said he could never come back. There is only one thing — if you would bring the boy home."

He said, "I will do it for your sake."

And the boy came. On one side of the bed the mother reached out her thin hand for the hand of the boy, and on the other side she reached out her other hand for the hand of her husband, and brought the two hands together and held them over her breast, and over that death-bed of wife and mother, all was forgiven, and father and son were reunited in love.

I tell you, it would be good for our souls if we would forget for a little bit some of the prejudices, some of the things that, perhaps honestly, we have been too far separated about, and if we would say, "I can meet around the cross with anybody who loves the Lord Jesus today." So I would forget and I would forgive. I would forget all malice and all bitterness and all personal differences at the cross.

Now I turn to Luke 23:46, and I call your attention to the verse which records the last saying of our Saviour on the cross:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

The last words of our Saviour were a prayer.

Now first let's consider that this is the third time Jesus has prayed since He has been crucified. He began the three horrible hours with a prayer. He said, "Father, forgive me."

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Glorying in the Cross

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."

— Galatians 6:14

By EVANGELIST HYMAN APPELMAN
SEMINARY HILL, TEXAS

(Preached on WMBI, Chicago, February 8th, 1941. Stenographically reported.)

I want to call your attention to Galatians, the 6th chapter and the 14th verse, where Paul the apostle writes:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

I want to speak a little while on "Glorying in the Cross." Before I do may we bow our heads for a brief moment of prayer.

PRAYER: Our Father, we pray the Holy Spirit will interpret to each heart the mighty implication in the words of the blessed apostle Paul as he pleads out of his own marvelous experience to glory with Him in the cross of the Lord Jesus Christ. Our Father, may we so glory in that cross that our lives may become glorious in the service of Him who made that cross the glory of the ages, even Jesus Christ Thy Son, our Redeemer. We beg in His name and thank Thee for it. For His dear sake. Amen.

The glory of the cross in the time of Paul and the cross today are two entirely different things. You remember in the time of the apostle Paul the cross was a mark of criminality. Only the bitterest, direst, most dismal criminals against the morals of that day were crucified. Jesus Christ was crucified as

a traitor, as a preacher of revolution against the Roman authority in government, and as a blasphemer, deserving death. The whole world was against Christianity and against the cross. Paul, the apostle, threw this mighty challenge in the face of the world. It took more courage then than it does to be true today.

That cross is a mighty symbol in the world now. Men wear it on their coat lapels. Women wear it on chains around their throats. Personally, I have seen things happen along that line of wearing the cross that has made my heart grow bitter and heavy. I don't know if you have ever had the experiences I have, but I don't like it and I never will. I have seen women sit in drug stores drinking beer and liquor with a cross dangling on their breasts. I have seen women on the dance floor with the cross as a decoration, just going along serving the devil, just devoting their lives to sin instead of to the service of the blessed Master. But you know, with most of us the cross is a simple emblem of all that is holy, all that is true, all that is beautiful, all that is lofty, all that is devout and sacrificial and attractive.

Now Paul might have gloried in other things besides the cross. There are many things we might say that he gloried in. He gloried in the fact that he was a Jew. It is the most wonderful thing to

be a Jew. "You say that because you are biased," you think. No, it is just that way. I am sorry for you Gentiles because you are not Jews.

You can run down Jews if you want to. Give your heart to the Lord Jesus Christ and you will become a spiritual Jew at least. For myself, I am thankful to be a Jew for these thirty-nine years.

At any rate Paul might have gloried in the fact that he was a Christian, that he was a church member, that he was an apostle, that he was a soul winner, that he had established more churches than any other of the apostolic band. He forgot all these things, but dropped at the feet of the Son of God and said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Now what was there about the cross that made Paul to glory in it? What is there about it to make us glory in it? If you were to analyze the Scripture with that one thought in mind, you will find there are three things that the Scripture teaches and bears out about that cross that ought to make it the most glorious, most attractive, most inspiring, inviting, appealing, challenging and constraining thing in our life.

The Cross Reveals the Love of God

First, the cross reveals the love of God as nothing else does.

Let me take you to the cross, and stand there in the shadow of Calvary's tree and look up in the face of Jesus. Remember the Son

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GLORYING IN THE CROSS

(CONTINUED FROM PAGE ONE)

of God didn't have to die. There was no power in Heaven and earth that could have held Him on the cross; remember He voluntarily, absolutely, unqualifiedly took upon Himself the awful punishment; remember that He said, "Greater love than this hast no man"—remember He went to the cross, not for friends, but for His enemies, and, beloved, if you believe Jesus is the Son of God you must believe that God is love.

Now I don't know how you feel about it, but I have got to have it, I have got to have it in this day more than ever. There is so much hatred, sin, distress and discouragement in the world. It seems there is a dark cloud between us and God. People of all sorts say that God is not love, that there is no God of love. Just a few minutes ago, right here in your own city, this poor preacher went out to the headquarters of one great labor union and pled with the president of that union to give his heart to God through the Lord Jesus Christ and the answer was: "If there is a God, if there is a Christ, if what you say is true, why do all these things come to pass?" The only answer I could give him was, "Look to the cross." Somehow, in spite of everything, as long as we know that love sent Jesus to die for our sins, as long as we have the memory of the cross, we can have the assurance that God is love and somehow in His own infinite mercy and grace, He is going to work out all things for good to them that love God, to them who are the called according to His purpose. So I repeat, in these dark, dismal, disheartening, destroying times we need that cross. We ought to glory in that cross. We ought to sing and shout and praise God and preach about that cross because it reveals the love of God.

The Cross Assures Us of Forgiveness

That is not all. The second reason why we ought to glory in the cross is because it assures us of the forgiveness of our sins. Without a crucified Saviour, sins could not be forgiven. I wonder if you ever thought of it that way? Our sins are not forgiven because we repent. Our sins are not forgiven because we believe. Our sins are not forgiven because we confess. Our sins are not forgiven because we are baptized and join a church. Our sins are not forgiven because we pray and fight sin and hate the devil. Our sins are not forgiven because we serve God and read our Bible and give of our means or go to the mission fields and preach and sacrifice. Our sins are forgiven when we depend and believe, but only because Christ died and paid for them all. Oh, friends, our sins are forgiven us because He who knew no sin became sin for us. God made Him to be sin for us that we might partake of the righteousness of God in Him, because He Himself bore our sins in His own body on the tree.

You know the greatest need of every soul in the world is God. If we have God, we have everything else. If we have everything else and haven't God, we haven't anything. All the things that we possess are temporary, perishing. They are gall and wormwood and bitter ashes without God. The only way we can have God is through the Lord Jesus Christ. The only way we can have the Lord Jesus Christ is through the forgiveness of our sins. The only way we can have forgiveness of our sins is through the cross of Calvary. If

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you were to come to me and say, "Preacher, you believe you are a Christian?"

I would answer: "Yes, I know I am."

"Why?"

"You would expect me to say, 'Because I feel it,' but I wouldn't say that. I suppose you would expect me to say, 'Because I have had an experience with God,' and so on, but I would say, 'I am a child of God for two reasons. First, Jesus Christ died for my sins according to the Scripture, and second, the best I knew how I accepted the blood-stained, the blood-bought, the blood-offered atonement for my transgressions. The cross is the moral ground, the foundation, the basis, the rock on which we Christians stand when we claim our own salvation and try to pass on that salvation to others."

I remember once in a revival meeting in Ennis, Texas, and by the way, right here in this studio is the pastor of that church. He wasn't then the pastor but is now pastor of the Tabernacle Baptist Church of Ennis, Texas, Rev. Hugh Bumpas. When I was there in the revival, J. B. Gray was pastor. A young man named Kearney Kegan led the singing. He and I had been schoolmates with Brother Gray. One day during the revival the pastor came where we were staying and said, "Would you like to go with us to hold service in the home of an old Baptist preacher who is dying of cancer?" Of course we were glad to go. We made up a party of about twenty or thirty church members. We got in automobiles and drove out there. We walked into the man's home. Friends, you will understand me when I say that the stench of that man's rotten flesh was unbearable. He was in his last moments, almost. We had a service and sang and prayed and I remember that I preached on the Twenty-Third Psalm. Then we sang some more and prayed and cried and laughed. The pastor called us together by the side of that man's bed. We knelt and asked him to bless us and the old man raised his hands and pulled our three heads together and spread his hands over them and mumbled a blessing that we could barely understand, his face was so bandaged up. When he got through he was crying—we were all crying, the few that were left. And as we stood up and started for the door he called us back. He pointed to the singer whose name was Kearney Kegan. He bent over and said, "Brother Kegan, do you know that song, 'It Is Well With My Soul'?"

He said, "Yes."

"Do you know it without the song book?"

"Yes."

"Can you sing it without a piano?"

"Yes."

"Would you mind singing it for me before you leave?"

Kegan said yes, he would sing. Kegan's got religion. He's got lots of religion. He is a glorious, victorious, weeping, soul-winning Christian. He has the mightiest voice of any man I ever heard in my life, barring none. I have heard Caruso, and some other great singers, but I have never heard anybody who could sing like Kegan. He walked over to the mantel piece and raised his voice and began to sing:

"When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul."

I could hear the golden notes come out of his great heart and soul through his mouth, reaching up for God. He kept on singing. We could almost see the ceiling of that room split open and the sky roll together, and the golden gates swing right open and the angels—there isn't a one of the angels, not an angel that can sing like a sinner saved by grace! When Kearney Kegan gets to Heaven, they are going to fire the choir director and give Kegan his job! These people here are laughing. They don't know how he can sing. If you have never heard that man

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"Father, Into Thy Hands I Commend My Spirit"

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them, for they know not what they do." He began with prayer, calling God "Father." At the ninth hour, Mark tells us He prayed again, and that time He said, "My God, my God, why hast thou forsaken me?" And now again at the very end, at the closing part of the day after He says, "It is finished," then He says, "Father, into thy hands I commend my spirit."

Note the difference in these three prayers. First, He could call God Father when He prayed for others at the beginning. Then when He entered into the agony of the cross, Jesus had to be counted a lost sinner, and Jesus had to pray like a doomed and damned, lost sinner with a veil between God and Jesus when He prayed, "My God, my God, why hast thou forsaken me?" He couldn't call God Father while He suffered as a lost, unregenerate sinner going to Hell.

Some people say, "Brother Rice, do you believe in the universal Fatherhood of God and the universal brotherhood of man?"

I do not. Jesus Christ couldn't call God Father when He was taking the place of a lost sinner, and no man in the world can call God Father and be honest if He hasn't been born of God and hasn't by faith become a child of God.

And then when He said, "It is finished," He was saying, "The debt is paid and I am not a lost sinner any more. I have suffered the torments of the damned, I have paid every penny, I have paid for every sin of it, it is all done." Then, He could say now, "Father!" Now He could commit His spirit unto God as His father.

Remember Jesus prayed one time and said, "I know that thou hearest me always." The only time Jesus was not heard was this time when He did not call God Father. In the Garden of Gethsemane He prayed, "If it be possible, let this cup pass from me, nevertheless not my will but thine be done." And in Hebrews 5:7 we read: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and WAS HEARD." But in the twenty-second Psalm, the Scripture says: "... I cry in the daytime, but thou hearest not; and in the night season, and am not silent." God couldn't hear Him when He came with a cry like a poor, doomed, lost sinner. But again at the last when the atonement is finished He can pray and say, "My Father, I commend my spirit to you."

I want you to notice another thing. In the numerical order of these sayings, there is a lesson for us. I will not go back and review what these brethren have so beautifully said and what the Spirit of God has so blessed to our hearts. It is rather remarkable that there are seven recorded sayings upon which men are agreed, and that the sixth of these sayings which my brother has just discussed is, "It is finished." Do you remember that God worked six days in creation, or Christ did. In six days He made the Heavens and the earth and did all His work and it was finished and He rested on the seventh day. And do you remember that when the law was given as it is so well summed up in the Ten Commandments, He said, "Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

There are some people who are troubled on the sabbath question. You will understand it better if you remember it is not primarily a command about the sabbath. Only one-seventh of that command is about the sabbath. Six-sevenths is about perfection for a person who is trying to get to Heaven by law, or good works. "Six days shalt thou labour and do all thy work." Six represents the whole of a man's life, six is man's number, not God's.

Six is all the duty of man. The Jewish Sabbath pictures a heavenly rest earned by a life of good works. The sabbath is law, not grace. No other person ever kept the law or deserved heaven. Jesus said in the sixth cry, "I have already finished it. It is all done." There the Lord Jesus kept the command about the sabbath by keeping all the six. It is all finished, it is all paid. That is the reason in Romans 10:4 we are told, "Christ is the end of the law for righteousness to every one that believeth." He has finished it all, and the sixth saying is, "It is finished." And the seventh is after trial, after the price is all paid, "Father, into thy hands I commend my spirit." There is rest in the seventh saying, after the sixth saying pictures the work all done. The law has been completely kept, so now Jesus could rest. And thank God since He kept it for us, we can rest, too.

Hebrews 4:9 says, "There remaineth therefore a rest (or literally, a sabbath keeping) to the people of God." And Jesus has now entered in for us into the rest of God, and we can enter into it with Him. Do you remember that in the following verse, Hebrews 4:10, we are told that "He also that is entered into his rest, he also hath ceased from his own works as God did from his"? The word *rest* there means *sabbath-keeping*. So on the cross Jesus said, "It is all finished, and, Father, my suffering is over and the law has been perfectly kept and the atonement is done. I can turn the thing over to you. I can enter into sweet rest," and He did. And we may also enter into His rest, by trusting His finished work.

I heard a great preacher say, "When Jesus paid it all, He sat down, and now, blessed be God, we may well be satisfied and sit down, too." And I say frankly, Christians, I am going to Heaven sitting down. I am going to Heaven resting, not working. I am trying to do some things, but not to get to Heaven. I am trying to work, and I spend long hours in preaching and writing and praying and trying to win souls and weeping over sinners when God gives me grace, but I am not working for Heaven. As far as Heaven and my salvation are concerned, I am already seated with Christ, I am set down, it is all finished, and when He said, "Father, I turn this over to You," there is perfect rest, and Christians may have the same thing.

I say, then, in the chronological order here, the seventh saying brings sweet peace, and how much of grace it tells us when Jesus said, "It is finished!"

Jesus Committed His Spirit To His Father In Faith

I want you to notice next the faith of the Saviour. I hope you will not forget Jesus is a man, though He is also God. I hope you will not forget that He was tempted in all points like as we are, yet without sin. He was born of a woman's womb, He nursed at a woman's breast, He was dandled on a woman's knee, He was led by a woman's finger, He learned prattling talk at His mother's knee. He had the same toils, the same sorrows, the same weariness, He had the same conditions as we have to meet, in every point. Do you know it must have seemed a horrible thing for Jesus to say, "I will give up myself to slip willingly into the jaws of death and lay down my life itself? It is easy for us because of One who has gone ahead. But Jesus did it first."

Do you know how Jesus did it? He did it by faith, faith. That faith was based first on the plain, explicit promise of God's Word. In the sixteenth Psalm the Lord tells us plainly of this matter, in verse eight and following:

"I have set the Lord always before me; because he is at my right hand, I shall not be moved."

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope."

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

This is Jesus on the cross. Can you see that tired face with the spittle dried on it, that face so bruised and marred it doesn't look

like the face of a man any more, that face where they plucked out the beard, and with the dried blood which has run down from the crown of thorns, that face of the stark-naked Saviour whose bones you could count? Now at the last before He dies, you do not look at the Saviour's body with the face of one who dies in agony. No, that is finished now and He can say, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell (the word *hell* there is the place of the dead, literally, "in the place of the dead") neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "Thou wilt show me the path of life," Jesus said, "and come to bring my body out of the tomb, and to bring my spirit out of the place of the dead. The Father will bring me back to these steps, this body will breathe again, and I will lay aside my garments in Joseph's tomb." And so He said, "My heart is glad, and my glory rejoices." *He believed the promises of God!* And the Lord Jesus must have memorized this Psalm and quoted it to Himself and His heart rejoiced when His sufferings were all done. That poor agonized brain found peace when the suffering was over, and He said, "I will trust what God has written in His Word."

I tell you, since before the Saviour talked with the doctors of the law when He was twelve years old, when He said to His mother, "Wist ye not I must be about my Father's business," he had loved and depended upon the blessed written word of God. He had been studying the law. When He went out in the wilderness when the devil tempted Him, He turned in heart to the Word of God, and said, "It is written, Satan, it is written." And from that time on to this time the Saviour depended on anything written in God's book. The last thought of the Saviour on the cross was, "It is written in the Word of God that my body will come out of the grave and my flesh shall rest in hope. This body will not decay. I will give up My spirit and leave my body to be buried away because My Father will not leave my soul in the place of the dead; neither wilt thou suffer thine Holy One to see corruption."

In faith He trusted the written promises in the Bible. I tell you, it is blessed to stand upon the Bible. If you ever come to a tight place in your life and you don't know for sure and you fear to step out alone into the chasm, and you find there is no footing for your feet, say, "I will find in the Bible God's promise for it, and I will be comforted. I can face death itself and Hell itself, if the Bible has a promise for me."

Jesus gave up the ghost. He didn't just resign Himself to die when He couldn't help it, He decided to die. "No man taketh my life from me. I lay it down of myself. I have power to take it again. This commandment have I received of my Father." And so Jesus deliberately gave Himself into the arms of death, saying, "I trust the written word of my Father." If you read the twenty-second Psalm, you cannot read it without finding this, that after the suffering there is a glad note of dependence that God will bring Him out of the grave. All right, there is faith, faith in the Word of God.

And then I think the very term *Father* involves faith, too. I went with one of my girls when she had her tonsils out and stood right beside her, as near as I could, and held her hand, and put my hand on her forehead, and she wasn't much afraid. I tell you, the Lord Jesus raised His head. He looked up now, not to cry out with the despair and the agony and the rejection of a dying lost sinner. No, no! Now it is not "My God, my God, why hast thou forsaken me," but now it is, "My dear Father, I commend my spirit to You, and I close my eyes and bid my spirit depart and so my body goes to sleep."

Christ the Example of Dying Christians

The next thing to which I call your attention is that Christ died the example for every Christian. Two, or three things show that.

(CONTINUED ON PAGE THREE)

"Father, Into Thy Hands I Commend My Spirit"

(CONTINUED FROM PAGE TWO)

First, He called God Father. Where Jesus called God Father, I may follow His steps. He is my Father, too. He taught me to pray, "Our Father." The Father of our Lord Jesus Christ is the Father of John R. Rice. The Lord Jesus was the only begotten Son, but I am now a begotten son, too. He is my Father. Not only do we find in the Bible the words of the Lord Jesus which tell us that, but He has sent His Spirit into my heart crying, "Abba, Father" (Rom. 8:15). This is not even the formal word Father in the original language. Our translation of the Bible has a way, as the language changes, meaning to keep the old words crystalized. The Bible as it is translated in the English, has a way of using *thou* and *thee*, but in the Greek it was the natural tongue of the common people. So the Holy Spirit comes to teach me to call God Father, as I called my human father "Dad" or "Papa." So the Holy Spirit comes to me and says, "You can speak out and say Father, too," so of us the Holy Spirit says, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

Christ died as a blessed pattern and as an example for Christians. One way for you to believe that is when you see a Spirit-filled man die — Stephen. How much like Jesus was Stephen. For one thing, He prayed, "Jesus, don't blame these people for throwing rocks at me. Lord, lay not this sin to their charge." That is like Jesus said, "Father, forgive them; for they know not what they do." Then Stephen said, "Lord Jesus, receive my spirit." There is the same faith, isn't it? Stephen died like Jesus did. I mean, in the same surrender and confidence and trust. So a Christian may die that way.

Somebody here will die a long way from home, will die with mother not there, no wife to smooth the pillow and hold your hand, without a doctor, without a preacher. Somebody here is going to die suddenly in an automobile accident or sitting on a porch with heart failure. Some of you boys will die on the battlefield, it may be. All right, I tell you now you can say, "Blessed be God, I can commit myself to my Father like Jesus died, and I will not be afraid."

You can be like an old man who called for me at Bridgeport, Texas. "Is Brother Rice here yet? Has meeting let out yet?" he said. Finally when I got there they said they were afraid it was too late. But I called his name, and held his hand. He had so wanted to see me before he left. He looked up, and his eyes gazed wildly then they fastened on me and he smiled, and then he said, "Oh, Brother Rice, I am glad you came." He said, "Brother Rice, it ought to be all right. I turned this over to Jesus a long time ago, and it ought to be all right," and he smiled and went to sleep. I tell you, any Christian in the world can face death unafraid, following the example of Jesus, and with faith in Him.

I look down sometimes into an open grave. Some way that undertaker's green carpeting cannot change it. The white muslin lining cannot change it. The fact that they let the casket only down a little way and then cover it with flowers cannot hide the stark awful fact of death. They lead the loved ones away before the ground is thrown in and patted down, but that can't change the fact that death is a heart-breaking thing. I have gotten accustomed to standing by the open grave. I can look down in the grave and smile and say, "You may break hearts, but we need not fear you." Blessed be God, One went into the grave that broke the bonds of death and came out, and I am not afraid of the grave. The Lord Jesus entered the grave not whipped, not beaten, not driven, no, but willingly, gladly He gave Himself into the arms of the tomb, and came forth tri-

umphantly, and no Christian need be afraid to die.

This Was Simply Part of His Daily Dying

I say He was an example to Christians in death, yes, but in His life also this same attitude was His. Did you ever realize what Jesus did just now this is exactly the thing Jesus has been saying every day of His life. He said that in Heaven when He said to the Father, "I will go and give up my glory. I will lay down my garments of deity, will give up plaudits of angels, empty myself, humble myself, I will become lower than the angels, I will be born from a woman's body, and be a child that can't talk and have to grow in wisdom and in stature and in favor with God and man. I will empty all out, I will pour it all out if you say so, Father." The Father said, "Yes, my Son, that is the only way to save men." And Jesus up in Heaven before the world began, said, "Father, I commit my spirit into your hands." And when He came down here, He gave up everything. Jesus headed straight down this one path every Christian must walk to have peace and joy. Self must die, self must be crucified and slain, the deeds of the flesh are to be mortified. Then we can live in freedom because Christ makes free all who will be His bondslaves. Because self is given up to die, then we can have the power of a resurrected life.

Every Christian can take the example of Jesus. He took the long look, so will I. The Lord Jesus said, "I will give up my body to the grave." The Scripture put it this way: "Who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). The Lord Jesus said, "I will have my pay-day. I will take time to reign later on. Now it is time to die." So He gave Himself into the hands of the Father. And that is the way for every Christian too, a daily dying to self, to live for Christ.

How A Lost Sinner Can Learn Salvation From A Dying Christ

Here, too, is a lesson for the sinner. Christ took your place on the cross. See yourself in the dying Jesus. Do you see, sinner? Have you followed yourself as they nailed you to the cross, that cross you took out the Via Dolorosa, the way of sorrows? You trembled under it! Your weary legs gave way and you fell! Simon took it up and you were marched on out there to Calvary and nailed there. Sinner, that is what you deserved. You have nothing to say. "He opened not his mouth." He was just like the man without the wedding garment, speechless. You have nothing to say when you go to Hell. They took Jesus and nailed Him to the cross and laughed at Him while He died. That is you, sinner. That is what you deserve. There is a thief on this side, and a thief on that side, and the biggest thief in the middle. That is you, and me.

Following on through every torment of a soul in Hell forever banished from God, Jesus took your place. An ordinary man could not pay all sin's debt in that time; a finite man couldn't be, but this is the God-man, with infinite capacity for suffering, infinite love, infinite sorrow. This is God in the torments of the damned! And so at last it is finished. Now, sinner, can you say, "Well, if it is finished, then, God, I will take You as my Father. Then I will walk in the steps of Jesus. I will say the words of Jesus: 'Father, I commit myself into Your hands. I commit my soul into Your hands.' Can you say that today?"

There are two elements in it. One is surrender. Jesus could say, "Father, I never did fight You. Father, I never did resist you, and, Father, I never was afraid to do what You said, and I will not resist you now." The other thing is faith. He said, "I will trust you to bring me out of death." Can't you say, "If He loves sinners, if He loves me (if He died at all it must have been for sinners) I will

THE CANKER OF THE SOUL

BY REV. SAM MORRIS

"Demas hath forsaken me, having loved this present world." — II Timothy 4:10.

This sentence from the closing chapters of Paul's life sound like a sob. It tells the story of a great disappointment. It reveals a discouragement. It portrays a heart-break. "Demas hath forsaken me, having loved this present world."

We learn when we read Colossians and Philemon that Demas was a companion and fellow-laborer of the apostle Paul whom Paul was happy to acknowledge. But this tells us that Demas had forsaken Paul, not because he had a contention with Paul as was the case when John Mark turned back. It was a far more severe condition. He fell in love with the present world. That is what the devil tried to get Jesus to do when he took Him up on a high mountain and showed Him the kingdoms of this world and the glory thereof. It is what the devil does in many cases, for we read in the parable of the sower that some of the seed "fall among thorns and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Demas is not the only man that made that fatal mistake. Before his time a rich young ruler came running to Jesus and kneeled and asked Him, "What good thing shall I do, that I may have eternal life?" He was reverent, he knew he needed eternal life, he knew Jesus could tell him how to get it. When Jesus told him, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," we read that he went away sorrowful for he had much possessions. He was in love with this world. That was what ruined Lot. No wonder the apostle Paul wrote to the Colossians:

"Set your affection on things above, not on things on the earth."

"For ye are dead, and your life is hid with Christ in God."

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." — Colossians 3:2-4.

We should also remember the warning of the Lord:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." — Luke 21:34.

It is the thing that the Lord, through John, warned us not to do. "Love not the world, neither the things that are in the world."

Dear reader, search your own heart and see if this canker has started working and if it has, pray the prayer of David, "Create in me a clean heart, O God."

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." — Matthew 7:7.

commit my soul to Him today and trust in the dear Father like Jesus did when He closed His eyes and committed His spirit to the Father. And the soldiers came a little bit later to that tired body to break His legs and they marvelled that He was already dead. He died willingly. Sinners, why don't you say, "This old sinner dies today. I will let them nail me to the cross — that is, through my Substitute, the Lord Jesus Christ. When the old sinner is dead, then, behold, you are alive, you have everlasting life, and peace and joy. Why don't you say, 'I will trust the Lord Jesus Christ today. I will surrender to Him and claim Him as mine today. Then I can say, 'My Father.' Then I can say, 'Father, I commit my spirit to you.'"

Then you can say: "Tis done, the great transaction is done, I am my Lord's and He is mine."

Haven't we had a good day? What blessed searching of hearts. Hasn't it seemed valuable in the cumulative effect of prayer and song and meditation and the Scripture on this blessed subject of the Sayings of Christ on the Cross?

PREPARE TO MEET THY GOD

Thousands have been turned to God by these few words, "Prepare to meet thy God." These words are a whole sermon in themselves. They suggest four great facts.

I. THERE IS A GOD. Prepare to meet thy God. The first thing we learn in the Bible is that there is a God: "In the beginning God."

Many do not want to believe that there is a God because they have sin in their lives, and think that if they can get rid of God, they can escape the punishment of their sins. The fact that there is a just and holy God makes men uncomfortable in their sin.

II. THIS GOD IS THY GOD. May this thought possess you, for He is thy God.

1. HE IS THY GOD BY RIGHT OF CREATION. "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

2. HE IS THY GOD BY RIGHT OF PRESERVATION. He not only gave you life but He sustains that life. You can not live one moment without Him.

3. HE IS THY GOD BECAUSE HE HAS REDEEMED YOU THROUGH THE BLOOD OF HIS SON, JESUS CHRIST. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

III. YOU MUST MEET GOD. You may have to meet Him before another day passes. Without a moment's warning you may be called into His presence. Have you prepared to meet your God? At every tick of the watch some one has to meet God. This means that the world over 60 persons have to meet God every minute, 3,600 every hour, 84,600 every day and over 30 millions of people have to meet Him every year.

No one can escape meeting God. The wisest man as well as the most ignorant must meet God. The most scholarly as well as the most illiterate must meet Him.

IV. YOU MUST PREPARE TO MEET GOD. This is more important than anything else in your life.

1. REPENT. Turn about — by God's grace do as prescribed in Isaiah 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon."

2. CONFESS YOUR SINS. Confess every known sin. Ask God to search you. Come just as you are and seek His forgiveness. He has promised that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

3. BELIEVE ON CHRIST. "But as many as received Him, to them gave he the right to become children of God, even to them that believe on His name" (John 1:12). Accept Jesus as your Saviour, your Redeemer. If you have not been baptized, receive this sacrament in faith. "He that believeth and is baptized shall be saved."

Feed on His Word daily. Jesus said, "Man shall not live by bread alone." Commune with your Father in prayer — and rest in the faith that you are His child and that "He careth for you."

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But the thing that would make it most blessed of all is that someone who doesn't know the Lord would say, "Here and now Jesus died for me and I will take Him now as my own Saviour. I will trust Him and depend on Him. I will give Him my heart and my soul. I will call Him my Father."

Will you do that today?

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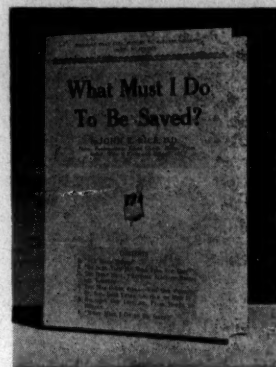
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Difference Between Jamie and Jock

(CONTINUED FROM PAGE ONE)

will not cost you a farthing to come over to the other side. Matthew 11:28: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' I have spiritual rest because I have come to the Lord Jesus by faith. You admit that you have no such rest; but the moment you take Him at His Word and come, rest is yours. "John 3:16: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' By the grace of God, I am not going to perish, for I do believe in Him. Only place yourself in the 'whosoever' and you, too, will have everlasting life.

"Acts 10:43: 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' I have the remission of sins which you say you do not have. But again, find yourself in the 'whosoever,' the difference will be gone.

"Romans 3:24: 'Being justified freely by His grace through the redemption that is in Christ Jesus.' I am justified (meaning declared righteous) through the redemptive work of Christ. You do not claim this now; but when you avail yourself of the work of Christ on the cross, you, too, will be freely justified.

"Romans 10:9: 'That if thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved.' I am saved because I have complied with the conditions here laid down. You do not claim to be; but if you will 'confess' and 'believe' as stated in the text, you, too, will be saved.

"First Peter 1:23: 'Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.' I am born again. You do not, as yet, say that you are. But believe what the Word of God says about you as a sinner (Rom. 3:23) and Christ as a Saviour (I Tim. 1:15), the difference will be gone, for you will be 'born again.'

"First John 5:13: 'These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.' I KNOW that I have eternal life—not because I am better than you, or others; but because I know the meaning of His Name. He was given the

GLORYING IN THE CROSS

(CONTINUED FROM PAGE TWO)

sing, you have never heard the gospel sung like a man whose heart is charged with the love of God and to whom God has given a golden voice can sing. He went on singing, and when he came to that verse—

"My sin—oh, the bliss of this glorious tho't—

My sin—not in part, but the whole,

Is nailed to the cross and I bear it no more,

Praise the Lord, praise the Lord, O my soul!"

—I tell you, we could almost see God bending down from the throne to catch those golden praise words as they beat on His great heart. You could almost feel the wings of the angels in that room as they came down from Heaven to hear that man sing and to watch his shining face. As he went on singing the old Baptist preacher sat up in bed and began to clap his hands and to sing with him. His wife tried to push him down. He was supposed to be sick but he forgot all about his sickness as with Kearney Kegan he praised God for the salvation of his soul.

I don't know what it means to you. Sometimes I get a little discouraged with Gentile Christians. They are so quiet. You tell them a joke, they will laugh. You tell them a sad story and they will cry, but even here in Moody Bible Institute, to get an "Amen" is like pulling teeth! It is just about like that. I guess if the Lord Jesus were to stand in the pulpit and preach a sermon, some might be able to give a pious grunt or something like

name Jesus, for He was to save people from their sins (Matt. 1:21). This He did by taking the penalty due to those sins—death (Rom. 6:23). The moment you believe in that Name (Acts 4:12), you, too, will have eternal life and know it.

With an earnest appeal that Jock would carefully study these and other Scriptures, the friends parted for the day, Jamie to keep his appointment in the country, and Jock to read—as he had never read before—those portions of God's Word to which his attention had been called.

Early the next morning Jock appeared at the elevator. His first question was: "Jamie, did you ever know a Scotchman who would not take a good thing which was offered him for naught? I have not refused the 'gift of God which is eternal life' (Rom. 6:23).

There was a real rejoicing that this lost one had been found. And there was joy in heaven over the matter, as well (Luke 15:7).

Jock explained that he had been under the impression that salvation was for those who were good enough to merit it. "But," said he, "that gave me no hope, for I knew I was a sinner. 'All have sinned and come short of the glory of God' (Rom. 3:23). But when I found it in the Bible that Christ came not to call the righteous but sinners to repentance (Luke 5:32), and that it is not by works of righteousness, but according to His mercy He saves us (Titus 3:5), and that the water of life is for whosoever will take it (Rev. 22:17), that settled the question for me. I took it, and now I can say as you do, I have eternal life and shall never perish."

Kind reader, this narrative, which is founded on an incident in real life, is meant to show the difference between any two persons, one of whom has been born again, and the other who has not.

To which class does the reader belong? God's Word declares, "I have no pleasure in the death of him that dieth" (Ezek. 18:23, 32). And He "would have all men to be saved" (I Tim. 2:4).

But the God of all grace has reserved Himself the right to make the terms by which we may pass from death to life. These terms are fixed on the righteous basis of redemption by blood (Heb. 9:22).

If you were the only sinner on earth no less a sacrifice than the Son of God Himself could purchase your redemption from eternal death (I Pet. 1:18, 19).

Will you make the change? Hear His loving appeal: "Look unto me and be ye saved, all the ends of the earth" (Isa. 45:22).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

that. To get an "Amen" is hard. I surely thank God for that cross because it took away every sin from my soul and it is going to take away every sin from my soul through time and eternity.

The Cross Our Hope of Resurrection and Heaven

Even that is not all. One more reason we ought to glory in the cross, not only because we are assured of the love of God, not only that it guarantees to us forgiveness of sin, but, friends, because it gives us hope of the resurrection from the dead and a home in Heaven.

You all know the story in the Bible of Jacob's ladder, how he fell asleep outside the city of Luz, and out there on a rock how the ladder showed to him in that dream the angels coming down from Heaven and going back. I tell you it is my conviction, as deep-seated as my religion, that the cross is the fulfillment of that dream of Jacob's. The cross is Jacob's ladder between our souls and the throne and heart of God. Why? Because Jesus Christ died that you and I might never die. By faith in Christ we need never taste anything but physical death and that is merely an experience, merely a release, because Jesus Christ went down in the grave and tore it apart and our grave is open, too, with the open end facing toward God and toward Heaven. I know I am to be raised from the dead because of the cross of Calvary. I know there is a mansion in glory waiting because it has been paid for in the blood of Jesus Christ. I know I have a title-deed to a plot up there in eternity because Jesus Christ signed it in His own heart's blood. Yes, we ought to glory in the cross because it assures us of the resurrection from the dead and a home in Heaven.

Just one more little incident. I know you won't mind. Out yonder near Palestine, Texas—a little way from there, about thirty miles, is a little town called Elkhart. And there is an old Baptist church there one hundred years old in 1933. A group of Baptists here in Illinois under a man by the name of John Parker had organized that Baptist church. They had not been allowed to organize there in Texas before Texas was independent from Mexico, but they could bring one in already organized. I was holding a revival in Palestine and the pastor came to me and said, "Brother Appelman, would you like to see that old church?"

"Yes," I said. So he and I and his two little girls got in the car and drove out there. As we came near, we saw a man fixing up the graves, getting ready for the Centennial celebration. He said that he didn't have the key to the church but that he would drive to town and get it. But we were in a hurry so we didn't have him get the key. We walked over to the church and lifted up the two children and we looked in through the window and they began to wiggle and we let them down. Then the pastor and I lifted ourselves up and hung by our elbows and looked in through the window. I wish I could describe that church to you. You have seen country churches, I know. There was just a long room, rather narrow, with two rows of seats, some with backs, and some without backs and the old pine pulpit was just a square box and the communion table was just a plain kitchen table and there were brackets around the walls where they used to put kerosene lamps. I just closed my eyes and could almost see them in there praising God and serving God. I could almost hear the preacher giving the invitation and sinners coming down the aisles and saints shouting and rejoicing in God! After a while we got down and started to walk around the cemetery. We read the names and inscriptions and kept on going until we came to a barbed wire fence, and on the other side there was another cemetery grown up with weeds of every kind and description and graves caved in and tombstones fallen over.

I said to the pastor, "Brother Nelson, why is this side clean and the other side dirty?"

He answered, "You are not Southern, you were raised in Chicago. That is why you ask. This side is for the white folks and the other side is for Negroes. White folks take care of their cemetery

and the Negroes don't. They move away and there is nobody to take care of the graves."

We raised the children over the barbed wire fence and the pastor and I crossed over. Listen, folks, if you want your hearts stirred and if you want to get a good case of religion that will last you for a while, go in a Negro cemetery and read the inscriptions on the tombstones. I tell you, it will stir your souls down to their depths because of the marvelous hope and assurance of those inscriptions. We walked around and all of a sudden Brother Nelson turned back and lifted up one of the little girls. She was about five years old and the other about seven. She was walking backwards on the very edge of the caved in grave. Brother Nelson said, "Look out, you will fall in there."

"What would I hit if I were to fall in there?"

He said, "You will hit the bones of some Negro man," and after that we didn't have a bit of trouble with that child. She just got hold of her daddy's trousers and walked by his side. We kept on walking and Brother Nelson turned around and looked back to a grave about as long as an average table, heaped up nice on the outside. That grave had little brook shells outlining the coffin. Inside there was a cross made of those little brook shells. Some Negro mammy had just outlined the body of her child. One of the little girls picked up one of those shells and the black gapping earth looked rather ugly. He said to the little girl, "Put it down," and she put it down and as we passed it, we came almost back to where we started from, and as we started back across the barbed wire fence the pastor pulled my sleeve and said, "Wait a minute. I want to ask you something."

He had stopped and had taken his hat off. I took mine off. He said, "Hyman, what do you reckon it will be like in the resurrection?"

I was thinking the same thing. I was so full I couldn't answer. He looked at me and said, "The trumpet will blow."

And I said, "Amen."

"And the dead in Christ will rise."

And I said, "Amen."

He said, "What do you reckon these white folks will be singing when they come out of the graves?"

I couldn't answer. I was weeping.

Brother Nelson threw back his head and looked up to the sky and began to sing:

"Amazing grace! how sweet the sound,

That saved a wretch like me!"

Then he said, "What do you reckon the colored folks will be singing?"

I knew, but he didn't give me a chance to answer.

He said, "You don't know, you are not Southern. You Northerners don't know about these colored people." He began to sing again. Do you know what he sang?

"Swing low, sweet chariot, coming for to carry me home!"

We put our arms around each other right there in the cemetery and danced a jig to the glory of the Lord Jesus Christ. That is one

dance I am never going to apologize for neither here nor hereafter. Go right on dancing like that and nobody will mind. I don't know, but I am hoping and praying that the Lord Jesus Christ will come before I die physically but whether I die physically or not, I am going to be raised at the resurrection because of the cross. I have the assurance in my soul because of that cross, that the grave will not contain my body.

Listen, we ought to glory in the cross because it reveals the love of God. We ought to glory in the cross because of the assurance of the forgiveness of sin. We ought to glory in the cross because it guarantees to us resurrection from the dead. Now because of it, what must I do to glory in the cross?

How To Glory In the Cross

Well, beloved, two things. First of all, we must accept the Christ of the cross as our personal Saviour. We must accept the blood of the cross for our salvation. That is the beginning point. That is why the cross came into existence. That is why Jesus poured out His heart's blood on Calvary, that the real glory of the cross, the forgiveness of our sin, the salvation of our souls. If you appreciate, if you are grateful to God, if there is a speck of thanksgiving in your soul, the least longing and desire for salvation, accept the Christ of the cross as your Saviour.

But that is not enough. One more thing you must do after you are saved if you are going to glory in the cross. That is, you must live the crucified life. You must make the cross the Alpha and Omega of your entire life, you must make it the rule of your conduct—make it your Emily Post, your Blue Book of Etiquette. The Lord will be your guide, your counsel, your inspiration, your hope and your eternal reward. Now Christ is ready, eager, willing, anxious, able in the blood and by the blood of His cross to save you from your sin. He is anxious, willing, yearning, longing to enlist you as one of His blood-brothers and blood-sisters and to engage you in His service and my prayer is by the glorious cross that you might accept Christ as your Saviour, then live out your life in the shadow of that cross. May God bless you and may the Holy Spirit lead you to do these two things, that the cross of Christ might be glorified in your lives. For Jesus' sake. Amen.

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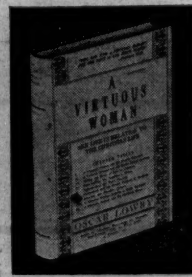
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